

I was told here again that Ainu women often suckle small bears at their breasts so as to fatten them up for the festival; and one not infrequently sees the women in Ainu households chewing food, and letting the young cub take it from their lips. 231

These Ainu are much more interesting as types, and also much purer in race, than either the Piratori or the Volcano Bay Ainu. A learned missionary, who has not himself visited these people, writes as follows regarding them:—"The Ainu of the Tokapchi district, in Yezo, are spoken of as having been particularly addicted to this kind of warfare (night raids against each other, in which the men were murdered, and the women stolen and used as slaves or kept as concubines), and are even now held in abhorrence by the people of some villages. They are said not only to have murdered people, but also to have eaten some of them. They were, therefore, cannibals, and I have heard them spoken of as 'eaters of their own kind.'"¹ 114 144 121 266

From my own personal experience—and I may add I am the only foreigner who has seen these Tokachi, or as others call them, Tokapchi Ainu—I came to a conclusion very different from this. I found that not only were they not cannibals, but that, taken altogether, they were the most peaceable, gentle, and kind Ainu I came across during my peregrinations through the land of the hairy people. Indeed, I am sorry to say that it is not savagery that makes the Ainu bad, but it is civilisation that demoralises them. The only place in Yezo where I was actually ill-treated by Ainu, as my readers will remember, is the village where they were said to be "very civilised." 157 181 266

I have no wish to force my opinion on the public as the correct one. I do but describe what I have actually seen in a district in which others who have written on this subject have never set foot, and I leave it to my readers to judge who has most claim to be heard.

The language of the Tokachi Ainu varies considerably from the language spoken in more civilised districts, and none of the natives up the river could speak Japanese when I was there. 197 184

¹ Rev. John Batchelor, 'The Ainu of Japan,' chap. xx.

/126 cont./

175 centuries ago, in the same place that still today forms their
 131 northern boundary along the east coast of Sakhalin. That they
 [648] have not spread farther to the north since then, since the seacoast
 north of the Gulf of Patience is still uninhabited for a long
 stretch, can perhaps be ascribed to the circumstance that the
 Japanese did not found their first settlements on Sakhalin until
 the end of the last century and did not extend them, as we saw
 above, for a long time (4), and therefore did not exert such a

4. See above, pp. 148 ff.

pronounced pressure upon the more distant Ainu as to induce
 them to move away farther to the north.

175 The spread of the Ainu over the Kurile Islands seems to have
 131 proceeded faster and farther in comparison. It has already been
 721 mentioned above that they had occupied all the Kurile Islands
 including Poromuschir /Paramushir/, the last but one coming from
 the south, prior to the arrival of the Russians on Kamchatka (5).

5. See above, p. 33.

Steller and Krascheninnikof state expressly that this island was
 inhabited by Ainu ("Kurilen"), who had come over from the
 island of Onekotan, /127/ and, to be sure, not as long ago as
 one is inclined to believe, because close ties of hospitality
 existed between the inhabitants of these two islands, whereas the
 inhabitants of the more distant islands, on the other hand, often
 undertook raids on Onekotan, which perhaps may have been the
 reason for the emigration of part of the population of this island to
 Poromuschir (1). The next and last of the Kurile Islands,

[113]

1. Steller, Beschr. von dem Lande
Kamtschatka, pp. 7, 23, 24;
 Krascheninnikov, "Opisanie zemli
 Kamchatki" (Poln. sobr. uchen. putesh.,
 St. Petersburg, 1818, Vol. 1, pp. 145,
 146).